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I Will Look Up.

BY MRS. E. V. STEVENS.

I will look to Thee,
With Faith's never failing sight;
My trust repose in Thee,
Though dark and chill earth's night.
I will look up to Thee,
Though rough and long the way;
Still sure Thou leadest me
Unto the perfect day.
I will look up to Thee,
For Thou, Lord art near.
Temptations quickly flee,
And clouds soon disappear.
I will look up to Thee—
With feeble voice I cry,
Lord pity helpless me;
Without thy aid I die.
I will look up to Him,
Who died my soul to save;
Who bore my load of sin—
His blood a ransom gave.
I will look up to Thee,
The all anointed One,
Who opens the gate for me,
To the eternal throne.
I will look up to Thee,
I know my sins forgiven.
Thy footprints Lord I see,
They mark the way to Heaven.
I will look up to Thee,
When doubt and fear arise;
Though dangers compass me,
Upward I lift mine eyes.
I will look up to Thee
Who knoweth all my needs,
Thy spirit, Lord, grant me,
My soul in anguish leads.
I will look up to Thee,
Though all I have below
Thou takest, Lord, from me,
Thou canst the more bestow.
I will look up to Thee,
Thou bright and morning star,
With eyes of faith I see
Thy glory from afar.
I will look up to Thee,
My hands shall rest in thine,
Wherever thou wilt lead me,
Thy will, O Lord, not mine.
I will look up to Thee,
When death's relentless hand
Has laid its weight on me—
Save, thou Atoning Lamb.
I will look up to Thee,
When crossing Jordan's wave;
Then Lord I look to Thee,
Whose power alone can save.
Beatrice, Neb.

Miami Valley Items.

On Wednesday the 14th, our whole household was heartily invited to the reunion of the Kimmel family. It was held at the home of Bro. Michael Kimmel, near the Bear Creek church. It was here as it is at all gatherings of such a character—everybody was happy and had a good time. There were probably about 200 persons present, and the time was very profitably spent. What grand thoughts these family reunions cause to rush through our brain.

A family reunion—and this was merely the Kimmel family—and not nearly all of the invited guests, or even the whole of the family were present. Does not such a gathering cause the meditative heart to rush through intervening time to that grand reunion of the family of God in heaven? Here we feel the joy of reunion, but the hearts that are gladdened by the sight of relatives and friends of our childhood, in a few short hours will feel sad by the thought of separation, which might be forever. But when the family of God meets around our Father's home, there will be eternal joy—no separation—no tears at parting. We heard many of the family say they looked forward to this reunion with great pleasure—many

of them counting the days when they should meet old relatives and friends of their childhood. Many were missed—duty, sickness, or dire necessity kept them absent. Their excuses were reasonable.

But in the eternal reunion of the redeemed, there are no excuses. Are we actually anxious to be there? A vacant chair in the mansions of the blest will be a terrible thing. God grant that those who profess to be followers of Jesus may not be absent. Oh that we could all be there!

There is a reunion to which all are invited. 'Whosoever will' may enjoy the hospitality of Jehovah.

BEAR CREEK.

Having postponed our quarterly meeting on account of the death of Bro. Millard Eby, we met on Saturday the 17th. The attendance was very small considering the size of the congregation. Why the members of the church should neglect the business meetings is a mystery. This is actually the case nearly all over the brotherhood. Brethren and sisters that are ever punctual at the other regular services of the church do not put in an appearance at the business meeting. Why is this? The business meeting, in fact, is the most important of all meetings. Here we put our heads and hearts together to keep the machinery of the church in good working order.

If the members fail to take an interest as to how the church duties and services are to be carried on, how in the name of common sense can they expect to find any service or meetings when they come on Sunday?

It is true to those of us who were raised in the old church that the very name of council meeting has become very disgusting. As it was synonymous with cruelty, bigotry and persecution, we almost dreaded the very name. But those days are gone by. Is it not a fact that we are running from one extreme to another? Under the old regime, it was an abomination and well attended, with us it should be a pleasure and is very badly neglected. Unless the business meetings of our church are better attended it will undoubtedly cripple our usefulness.

Those of us that were present decided that we would have a love feast on the first Saturday in Oct. It was also agreed that every member of the church should be visited so that the voice of the members could be attained on several important matters. There is some excuse for many of the members being absent, on account of the indifferent and demoralizing manner in which some business has been transacted in the past. Too much stress cannot be placed on the fact that the pastor is not the 'boss,' but the servant of the church.

When the pastor will use his influence and usurp power to accomplish a certain end, against the wishes and the desires of the

congregation, it is no wonder that the members look upon these meetings as a farce and remain away. We cannot raise our voices too loud against such usurpation, when the minister is determined to talk and carry a measure through against the wishes of the Brethren. There is no use to hide the fact. It has been done too often among us, and it may be done again.

ANOTHER FUNERAL.

On Monday morning, the 19th, the day on which we generally take a good rest, we were again called upon to officiate at the funeral of one of the members of the Bear Creek church. This too was a sad occasion—the unlooked for death of one of our young members. Sister Emma Weaver came into the church some two years ago. She was the only member of her family who came with us, and she was the only daughter who remained with her widowed mother at home, which is very near the Bear Creek meeting house.

On the Tuesday after the funeral of Bro. Eby, when most of the decorations with which the church had been draped on the occasion of his funeral, were taken down, our young sister was attacked with inflammation of the bowels. But I wonder if the word decoration is applicable on such an occasion. She died on the Sunday following. All that loving hearts and hands could contrive and do was cheerfully done, but all for no purpose, only to show their love and sympathy. The funeral took place on Tuesday morning. We heard nothing of the death or funeral until the day previous. What was our surprise on entering the church to find it decorated—we still wonder whether this word should be applied in reference to funeral occasions—in the most becoming manner.

Our young sister had dropped the remark to some of her young friends, we believe at Bro. Eby's funeral, that when she died she would like a plentiful display of flowers. Her wish was complied with, for the platform was brightened with bouquets, the gift of her Sabbath School and church associates. She had been a faithful young sister, and it can be said of her as one of old, 'she did what she could.' Her face was familiar at every meeting, and she took a delight in the services of the church that we seldom find in the young. In her 21st year, it can be truly said, 'her sun went down while it was yet day.'

The neighborhood showed their sympathy in a very substantial manner. The sisters conceived the idea of making the bereaved widow a substantial donation. All were invited to bring in their mite, which they did on the evening before the funeral, filling the widow's cellar and larder with the necessities of life. Although the widow could not be numbered amongst the wealthy, no greater tribute of respect could be paid to the memory of the dead than the

large concourse of people that assembled at the funeral. The house was overflowing and still many were outside.

The grave was very substantially prepared by sympathetic hearts, and when filled, loving hands bedecked it with flowers from head to foot. That is right. Why should we drape the grave of the young Christian with mourning. Let us rather festoon it with flowers as an emblem of the bright and glorious hope of the future.

Nothing that we have ever experienced gave us greater joy and pride than the circumstances surrounding the funeral occasion of our young sister. She was not among the wealthy of our community, so this shows that our brethren are just as eager to respect the memory of the most humble in their midst as they are the wealthy. May the Lord bless the brethren and sisters of the Bear Creek church for this very substantial token of respect to the memory of those who are among the poor of earth.

There was more genuine love and Christian feeling in this recognition of our young sister than in all the empty, flowery professions of sympathy that could have been uttered by the most eloquent lips. How easy under such circumstances was it to preach the funeral of a Christian.

MIAMISBURG.

Our regular meetings on the 18th, were attended with the usual good congregation.

The peculiar position of our meeting house—on a prominent cross road—gives us quite an advantage. Many families who have never been in the habit of attending church, have been induced to come and now we have them as good working members. Every week makes our prospects brighter. The change in the behavior of the people, young and old, is quite marked, and attracts the attention of the community.

It is true that there are a few bigoted sectarians who oppose us, and would be glad to see our effort a failure, even at the expense of Christianity. But such opposition only gives us greater success. We are doing all in our power to avoid any narrow-minded doctrine, and that exclusive sectarianism that repels the more thoughtful and intelligent and causes many good people to turn against Christianity.

Our position as a church is a very peculiar one. We profess to be 'Progressives.' How much is meant in that word? Now if we allow ourselves to drift into the narrow channel of the church against which we rebelled, and thus proclaim ourselves to the world as an infallible body, we may do more harm than good. Our very name induces the world to look for something unusual from us. Let us then be careful that our earnestness for our doctrine does not run into bigotry.

Some of the Miamisburg brethren had proposed that we have a love feast in four weeks from our last meeting, which will bring it on the 15th of Sept. This was done at an informal meeting and only awaits the ratification of the members not consulted. As the Brethren here move as a unit this date can be put down in the memorandum of the interested parties, and all can consider themselves cordially invited.

On the Wednesday evening previous, that will be Sept. 11th, we will commence meeting, and will continue it up till Sunday evening following.

On Saturday afternoon of the communion, Sept. 15th, we will have a 'business' meeting. To those that expect to be present at our communion, let it now be thoroughly understood that our communion services will be

held at the going down of the sun, so that we can get through by sun down, or a few minutes afterwards. As our services do not last more than one hour and a half, those expecting to be present will know when about to come. After our communion services, our tables are cleared, the house prepared and we have preaching at the usual hour of holding evening services.

Whatever other churches may do, we have made up our minds that this manner of holding our communions is the most beneficial, and so expect to continue thus. We, that is those of us who had talked the matter over concluded to hold these services each quarter of the year. Of course as in the other instance, this awaits the ratification of the church.

MISCELLANEOUS.

When we received our last paper we were surprised at the small amount of church news in it. The editor filled out over one page and a half of the paper and yet he had to use the scissors and paste pot. While we have no fault to find with the selections, we think it an outrage that he is to be put to his wits' end to fill up the paper.

Some of us have been in the position he now occupies, and we remember how humiliating it was to use the scissors and then sign 'Selected.' Especially when many able pens were idle. We said something about this last week, and it looks presumptuous to repeat the remarks made then; but indeed, brethren, it is not treating our church, our paper, or the Christian cause in general, right. We profess to be Brethren, yes, Progressive Brethren, and yet with all the array of 'corresponding editors,' etc., we have to apply to other papers for our matter. There surely is not very much progression about this.

We have no remarks to make about what was written last week, but any one could see that much of the church news was of such a nature that it would give an outsider a very poor opinion of our literary qualifications as a church. We should remember that this is not Garber's paper. It belongs to the church. Why then can we not swallow our prejudices and do what we can for the cause.

It is time for someone to speak when so many of our noblest pens are silent. You don't like the editor? Then shall the church and cause suffer through your dislike? Come brethren, I speak plainly; let us do something more than this or we will lose the little influence we have. It is useless for us to shut our eyes to the fact that there is a bad feeling somewhere. While we are showing this feeling we may be injuring the cause beyond redemption. What good does it do if we get many members into the church and then through our jealousies, etc., cause them to take sides as does an emigrant to this country with respect to the two great political parties? For the sake of our common cause let us bury our differences, at least so far that we may be enabled to make our paper respectable.

Before we close our 'items' we have one more word to say concerning council meetings. What right has the pastor to be chairman?

When religious services are in progress it is his duty to preside, but after the meeting has been opened, I believe it the duty and privilege of the church to elect a presiding officer. It is a great deal better if the pastor would insist on this. Then all accusations of prejudice and onesidedness would be killed. Why does the pastor want to preside, is a difficult question to answer. If it is merely to show or usurp power, it is not right.

As congregational people, we should allow the church present to elect its own president for the time. At a business meeting the pastor is only a unit as any other member.

Very often the pastor is not a very practical man or even a good parliamentarian and there are many who could fill the position more satisfactorily. It seems to me as a usurpation of power on these occasions. If the brethren see proper to elect the pastor all well and good; but the matter ought to be voted on every time we congregate for a business meeting. Often the pastor is very inferior to others in the congregation as chairman of a meeting.

EDWARD MASON.